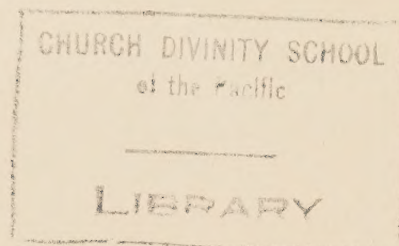


JACKSON KEMPER  
AND HIS MISSIONARY EPISCOPATE

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Tod W. Ewald

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AND HIS MISSIONARY EPISCOPATE

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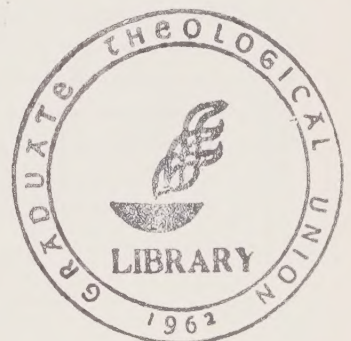
An historical thesis  
to be presented to  
the faculty of the  
Church Divinity School of the Pacific



In partial fulfillment  
of the requirements for the degree  
Bachelor of Divinity

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by  
Tod W. Ewald  
1948









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## PREFACE



## PREFACE

Having been raised in the Middle West and taken part in the results of Bishop Kemper's labors, I felt that it would be most profitable to delve into the missionary activities of this great Apostle of the American Church. His field was practically limitless. At first his efforts were concentrated upon the states of Indiana and Missouri. It was not long before Wisconsin was added to his see as well as that vast region out of which have come the states of Iowa, Minnesota, Nebraska, and Kansas. His jurisdiction was larger than eastern Europe. His missionary journeys took him from the head waters of the Mississippi to New Orleans, and from the Eastern Seaboard to the farthest trading post on the western frontier. What manner of man was this who was able to travel throughout this wide region before ever a mile of railroad had been laid, and when regular steamboat schedules had not yet been conceived? Of what stuff was he made that at the age of 71 and after being bishop for 23 years, he could still withstand the heat and dust of the Kansas prairie as well as the ice and snow of the Wisconsin forest for the cause of Christ and His most holy Church?

This thesis will attempt to give an account of the trials and joys of the missionary episcopate of Kemper. It is not a chapter from his life for that would require a full use of the Kemper manuscripts. It is not a history of the church in the region under his care, for that would have to be worked out in close connection with the local history of the



states and towns involved.

This study so inspired the writer that as a result the Episcopal Wayside Mission of the Church Divinity School of the Pacific, Berkeley, California was organized. In a small measure this organization has been able to recapture the thrill that the Bishop felt when taking the offensive for Christ.



CHAPTER I.

EARLY LIFE AND EDUCATION



## CHAPTER I. EARLY LIFE AND EDUCATION

### Early Life

As Boniface and his co-workers from England helped to bring the Gospel to the German tribes, so in turn were the German people able to repay that debt by giving to the American Church such men as William Augustus Muhlenberg and Jackson Kemper, who were of German ancestry. Kemper's grandfather had come from the Rhine Valley, emigrating to America in 1741, where he soon after settled in Dutchess County, New York. The father of the future bishop was Daniel Kemper who had been<sup>1</sup> a colonel in the Revolutionary war.

### His Family and Early Education

On Christmas eve in the year 1789 at the little town of Pleasant Valley, New York, Kemper was born. The new baby was baptized David Jackson by Dr. Benjamin Moore, then first assistant minister of Trinity Parish. The family were regular attendants at the services in St. Paul's Chapel. It was not long before the name of David was dropped.

When but twelve years old, the sensitive and well trained boy was sent to the Episcopal Academy at Cheshire, Connecticut. Here he became very unhappy because the school contained a coarse and rowdy element. He was removed and allowed to prepare for college under the

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<sup>1</sup> WHITE, Greenough, An Apostle of the Western Church, New York, Thomas Whittaker, 1900. Pp. 1-2.



Rev. Dr. Edmund Barry, a graduate of Trinity College, Dublin, and one of the best scholars and teachers in the country.<sup>2</sup>

### Attending Columbia

He entered Columbia College, New York, in 1805, when but sixteen years old. It is recorded of his sensitive and impressionable soul that he was thrilled with the beauty of nature. He became a student of botany, which stood him well in his deep appreciation for the untamed beauties of the Middle West thirty years later. The boy had been carefully nurtured by a devout and sympathetic mother. As he pursued his college course despite ill health and his father's financial losses, he gave his attention more and more to entering the sacred ministry. While still in college he joined a class organized by Dr. John Henry Hobart, then assistant minister of Trinity Church, which met weekly for the study of theology. He graduated in 1809 as valedictorian of his class.

### Seminary Training

Bishop Moore and Dr. Hobart were the chief contributors to Kemper's theological training which lasted one year. When but twenty-one he was ordained to the diaconate by Bishop White, the Presiding Bishop, for Bishop Moore had been stricken with paralysis. The ordination took place in St. Peter's Church, Philadelphia, on

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2 Ibid. Pp. 5-12.



the Second Sunday in Lent, March 11, 1811.<sup>3</sup>

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<sup>3</sup> Ibid. Pp. 12-16.



CHAPTER II.

EVENTS IN KEMPER'S LIFE AS A PRESBYTER

WHICH LED TO THE

MISSION FIELD



## CHAPTER II. EVENTS IN KEMPER'S LIFE AS A PRESBYTER WHICH LED TO THE MISSION FIELD

### The Young Deacon

The young deacon made quite a hit in the churches of Philadelphia. To the congregations who had been used to older men officiating, it was like a welcomed breeze to see youthful blood being introduced into the Church's veins. In May, 1811, Kemper was appointed Assistant Minister to the United Churches and there he remained for the next twenty years. However, that does not mean he remained dormant for that period. His first missionary attempt was to hold services for the people of Germantown when he was not busy with parochial work in Philadelphia. His first confirmation class consisted of one hundred and eighty candidates of whom William A. Muhlenburg was a member. In his first two years of his Assistantship the communicant list of Christ Church grew from 200 to 300. Kemper was just ordained two months when he became a delegate to the first Diocesan Convention. He was elected its secretary, and remained so for six years.

### The First Missionary Trip

The General Convention of 1811,<sup>5</sup> after failing to provide for missionary activity beyond the Alleghenies, referred the matter to

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<sup>4</sup> Ibid. Pp. 19-34.

<sup>5</sup> MANROSE, William W., The Episcopal Church in the United States 1800-1840, New York, Columbia University Press, 1938. P. 53.



the Bishops of Pennsylvania and Virginia. But owing to the indisposition of the latter, the former had to proceed alone, which he did by organizing the Society for the advancement of Christianity in Pennsylvania.<sup>6</sup> Kemper was active in the formation of this society and was appointed its first missionary. The first missionary trip led him to Lancaster, York, Pittsburg, and Brownsville. He crossed into western Virginia and there met Doddridge,<sup>7</sup> sole missionary in that part of Virginia, who impressed upon him the need for immediate missionary action in the West and greatly widened his missionary horizon. Upon his return to Philadelphia his enthusiasm and activity was telling on Bishop White concerning the opportunities in the West.<sup>8</sup> In this same year Kemper was active in establishing the Fund for the Episcopate in Pennsylvania.<sup>9</sup> Kemper made two more tours to the western part of the state and on the last<sup>10</sup> was accompanied by Bishop White, himself, in 1825.

#### Kemper the Priest

After three years in the diaconate, having attained the canonical age of twenty-four, Jackson Kemper was raised to the priesthood

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<sup>6</sup> Ibid. cf. P. 200.

<sup>7</sup> MANROSE, William W., A History of the American Episcopal Church, New York, Morehouse Publishing Co., 1935. Pp. 249-258.

PERRY, William S., The History of the American Episcopal Church, 1587-1883, Vol. II, Boston, James R. Osgood and Co., 1885. Pp. 238-239.

<sup>8</sup> WHITE, op. cit. P. 60.

<sup>9</sup> Journal of the General Convention of the Protestant Episcopal

<sup>10</sup> MANROSS, op. cit. P. 258.



by Bishop White in Christ Church on the Third Sunday after the  
<sup>11</sup>  
 Epiphany, January 23, 1814. Still another honor was bestowed  
 upon this favored son of Bishop White who had risen to such sudden  
 prominence. He was made Secretary to the House of Bishops at the  
 General Convention of 1814.

#### Early Activities in the Diocese of Pennsylvania

At this time Bishop White with Kemper and Milnor started Sunday  
 School which was one of the first schools officially incorporated  
 by any religious organization in America.

#### His Marriage to Jerusha Lyman

In 1816 Bishop White and his associates, notably Kemper,  
 originated the Episcopal Missionary Society of Philadelphia which  
 was founded for the express purpose of sending Missionaries into  
<sup>12</sup>  
 the western states.

In spite of the activities and distractions in his work Kemper  
 found time to court Miss Jerusha Lyman, a woman of note in Phila-  
 delphia circles. They were married in 1816, but the romance ended  
 in sorrow and disappointment. Mrs. Kemper died after only two years.

The Diocesan Convention elected him a delegate to the General  
 Convention of 1817 and continued to do so for the next twelve years

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11 WHITE, op. cit. P. 34.

12 MANROSS, op. cit. Pp. 212-258.

13 WHITE, op. cit. P. 58.



or until he left the Diocese. In 1819 he undertook a journey to raise funds for the General Theological Seminary which began instruction that year in New York under the leadership of Bishop Hobart. The next year, by appointment of the House of Deputies,<sup>13</sup> Kemper became a trustee of the institution.

#### The General Convention of 1820

At the General Convention of 1820 in addition to being Chairman of the Committee on Rules and Order, he held the following offices: member of the Committee on the State of the Church, chairman of the Committee to make a collection of General Convention and Diocesan Journals and other documents bearing on the history of the Church, member of the Committee to superintend the printing of the Journal and Pastoral Letter, trustee of the General Theological Seminary, and one of the members of the newly created "Protestant Episcopal Missionary Society in the United States,<sup>14</sup> for Foreign and Domestic Missions".

#### Ann Relf

In the fall of 1821 Kemper again married, this time to Miss Ann Relf, of a wealthy Philadelphia family. The bride having at her disposal a liberal allowance, they were able to live comfortably, and three children were born to them—Elizabeth Marius in

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<sup>13</sup> WHITE, *op. cit.* P. 58.

<sup>14</sup> JGCPECUSA. 1820.



1824, Samuel in 1827, and Lewis in 1829.<sup>15</sup>

### The Move to Connecticut

In the election of an assistant Bishop in 1826-27 the Diocese of Pennsylvania broke into an open conflict. The party strife and bickering were extremely distasteful to Kemper. He was so displeased that he sought for an opportunity to transfer his activities to another diocese. Through Bishop Brownell of Connecticut he was called to St. Paul's, Norwalk, one of the most flourishing parishes in the state in June 1831. The following year, (1832) he suffered the grievous loss of his wife, leaving him with three<sup>16</sup> children of the ages of eight, five, and three years.

### A Trip to Wisconsin

In 1834, the Domestic and Foreign Missionary Society appointed Kemper and the Rev. Dr. James Milner, Rector of St. George's, New York, to investigate the mission at Green Bay, Wisconsin.<sup>17</sup> It was on this tour that Kemper first went to his beloved Wisconsin and had his first contact with the Oneidas. Up to the very end Kemper maintained his interest in Indian affairs. It was during the trip that the future missionary bishop, unknown to himself, was experiencing at first hand such problems as he would have to deal with

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<sup>15</sup> WHITE, op. cit. P. 58.

<sup>16</sup> ibid. Pp. 61-62.

<sup>17</sup> Collections of the State Historical Society of Wisconsin, Vol. XIV, Madison, Democrat Printing Co., 1898. P. 410.



during his Episcopate of thirty-five years. The journal of this trip shows the quality of Kemper's mind--his keen observation, his passion for the facts, his standards of judgment. All sorts and conditions of men talked readily with him, finding in him a kindly and sympathetic friend.

We have seen some of the qualities of Jackson Kemper in his untiring efforts to further the cause of Christ and His Church. It might be well if we would turn to Greenough White who gives us a characterization based upon personal recollection.

#### The Character of the Man

His temperament was pastoral rather than sacerdotal or oratorical. He was in his element when making a round of parish visits, which he found to be an easy and eligible means of imparting religious instruction; and his tenderness and personal kindness in times of trouble, sickness, or death endeared him deeply to his people. His prayers and ministrations by the sick bed were especially affecting.

He thoroughly enjoyed simple social visiting, both paying and receiving, and all his life long was very particular about calling on strangers and returning calls. He was a generous giver to every good cause, exemplifying with utmost consistency the principles of his sermon . . . ; indeed, his friends thought him liberal above what he could or ought to afford,---yet he was never in want.

Politically, he was bred in the Federal school, and was never known to express dislike of any one as emphatically as of Thomas Jefferson. This was remarked in one who was exceedingly restrained in criticism of others. On the other hand, he inherited from his New York Dutch ancestry and connections their long-standing prejudice against New England.

He was not a great man intellectually, not a thinker, scholar, writer, or eloquent preacher. Such is the testimony of one who knew him best and loved him most,---and none was better



aware of these facts than he himself. He had the most modest views of his powers and attainments, and was never satisfied with them but ever strove to improve himself. Like Washington, he felt and lamented his lack of intimate acquaintance with the past, with history and letters. He was lacking in imagination, as is shown by his indifference to poetry, and drama and fiction. He did not care for Shakespeare, and abhorred Byron; to that poet of reprobate nature he had an antipathy second in intensity only to that he felt toward Jefferson. Among poets he preferred Cowper, and his favorite prose-writer was Addison. He read and enjoyed Scott's romances as they came out. Among American authors, he met and liked both Irving and Cooper. He read newspapers on principle, believing that a minister should keep up with what is going on in the world. He was by no means lacking in humor of a gay and gentle kind; one of his most attractive qualities, which he never lost, was a certain boyist light-heartedness and zest for living. He had a quick and keen appreciation of the ludicrous side of things, expression of which, like Bishop Griswold, he thought it a duty to restrain.

As we have seen, he was affected by beauty and sublimity of landscape and scenery. He loved the mountains, and spoke enthusiastically of the great falls of Niagara. He observed, too, the details of nature, especially the outlines of leaves; he was fond of botany and other branches of natural history,—hence it was a rare pleasure to him to meet, the ornithologist Audubon.

He had a taste for bright colors and for sweets, but fought the use of stimulants until the end of his life. He dressed plainly and wore no jewelry, but was scrupulously neat in all his habits. He shared the opinion of his day regarding amusements, holding that attendance at balls, theatres, and horse-races, and all card-playing, were entirely proscribed to the clergy, and were inconsistent with faithful church membership. In Philadelphia in his time card playing and dancing only began after the clergy had left a party; it was considered an open disrespect to a minister to play or dance in his presence.

In height he was a trifle under the masculine average, being five feet, seven inches tall; his shoulders square, his hands and feet shapely and delicate; of erect and graceful figure and springy gait. His voice was sweet but not very strong; and he had no ear for music. His complexion was fair, of good color but not ruddy, save as to the lips.



A miniature taken of him by Tott, soon after he was priested, shows a face wide in proportion to its length, thick brown hair combed from left to right, looking as if blown by the wind, short side-whiskers, bright hazel eyes, chin fine and strong,—altogether a handsome face and pleasant expression.<sup>18</sup>

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<sup>18</sup> WHITE, op. cit. Pp. 31-32.



CHAPTER III.

THE GENERAL CONVENTION OF 1835



### CHAPTER III. THE GENERAL CONVENTION OF 1835

#### The Church and the Nation

To understand better how the missionary episcopate was formed and under what conditions a missionary bishop went forth to the wide open spaces, it might be well to give a small portion of this thesis to the General Convention of 1835, which was a turning point in the Church's history. All the historians divided the Church's history up to this time into three periods; 1790-1811 was one of suspended animation; 1811-1835 was one of strengthening the stakes; the period beginning with 1835 was one of lengthening the cords.

The needs and demands of the Church paralleled the national  
 19  
 problems. The West was holding the balance of power between the capitalistic Northeast and the planting South. The second term of Andrew Jackson was about over and the political issues of the day were the tariff, nullification, the Bank, internal improvements, and the disposal of western lands. Along with these problems the revolutionary changes in transportation were on the march. People were migrating to the West and between the years 1830 and 1840 the general census shows a flood of people pouring over the Alleghanies. In this ten year period the following figures will

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19 MANROSS. op cit. Pp. 108-134.



show what a great migration this really was:

|          | <u>1830</u> | <u>1840</u> |
|----------|-------------|-------------|
| Ohio     | 937,903     | 1,519,467   |
| Indiana  | 343,031     | 686,866     |
| Illinois | 157,445     | 476,183     |
| Michigan | 31,639      | 212,267     |
| Missouri | 140,455     | 383,702     |

#### Convention Problems

The westward tide showed no signs of ebbing when the General Convention of 1835 met in Philadelphia. There were four major problems demanding action and were essentially western in their nature. (a) Illinois, without waiting to be admitted as a diocese, had elected a resigned bishop as its diocesan—Philander Chase. (b) The Diocese of New York, truly an empire now due to the filling up of its western territory (an increase of 510,313 in the above ten year period), had grown beyond the administrative reach of a single bishop and division was imperative. (c) The West, without the means of support, was demanding more bishops. (d) The missionary organization was sadly defective and utterly unable to meet its responsibilities.

A committee was appointed by the House of Bishops to investigate the request of Illinois for admission into the union with the General Convention and the confirmation of Bishop Chase's election. The Committee felt that the irregularities of the problem could be over-looked for "The case was unprovided for by



the Canons of the Church. As there is no probability that a similar case can occur hereafter, in which they may be adduced as a precedent, and there are other special considerations which render it desirable that the measures of the convention of Illinois should be consummated by the action of the General Convention.<sup>20</sup>"

The Committee recommended that Illinois be admitted and that Bishop Chase be accepted as the Bishop.

The second problem met with some opposition because it was thought at that time that the Diocese would be coterminous with the state. However, the problem in New York needed relief. After much discussion a Joint Committee reported favorable and recommended an amendment to the Constitution to effect it. This proposed amendment was ratified in 1838 and the Diocese of Western New York<sup>21</sup> was set off at that time.

Problems three and four are of great concern to this paper. The missionary episcopate and the missionary organization were bound up together and were not new. But the convention of 1835 effectively solved these problems, so that we can consider this a turning point in the history of the Church. There had been much talk previous to this time about bringing the Church to the newly settled fields of endeavor, but nothing was done about it. As early as the General Convention of 1792 the growing frontier

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20 JGCPECUSA. Vol II, 1823-1835, Pp. 654-655, Cf. P. 572.

21 JGCPECUSA. 1838.



presented a question. An act was even passed "for supporting missionaries to preach the gospel on the frontiers of the United States," but little was done about it. Many are the heart-rending letters sent to the Presiding Bishop by clergy in the West asking for a bishop.

### Missionary Bishops

At the convention of 1835 the House received the following report in part on the subject of Missionary Bishops:

The reason why it was formerly supposed that there was not a reasonable prospect of accomplishing the object was that the Convention has not the power of providing 'food and raiment' for the Bishop whose consecration was so much desired. A missionary spirit on which reliance may now be had, has been awakened in the Church, and its missionary department puts it in the power of the Convention now to send the requisite number of Bishops to those settlements. The Committee takes it for granted, that the proposed alteration in the Constitution of the Missionary Society will take place, and thus give to the Convention the power of supporting any number of Bishops that it may be deemed expedient to send into out Territories and States not yet admitted into the union with the Protestant Episcopal Church in the United States.

In the same way, the requisite funds to support a Bishop to be sent abroad by the Church may be obtained. The Committee, therefore, recommend that provision be made for the support of Bishops to be employed in the foreign department of the operations of the Church, as soon as it may be deemed expedient to send them, and fit and proper persons are selected."<sup>22</sup>

The canon as finally passed provided that "the House of Clerical and Lay Deputies may, from time to time, on nomination

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<sup>22</sup> Ibid. P. 626.



of the House of Bishops, elect a suitable person or persons to be a Bishop or Bishops of this Church, to exercise Episcopal functions in States and Territories not organized as Diocese."<sup>23</sup> Provision was also made for the election and consecration of a "suitable person to be a Bishop of this Church, to exercise Episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate."<sup>24</sup>

Although today we hold these things to be commonplace, in 1835 revolutionary principles were being formed, namely, that both jurisdiction and the power of mission belong to the Episcopate as a whole, and that a bishop chosen and consecrated to be the vicar of the American Episcopate should represent that body in places where the constituent members could not go. Really the Church was just returning to the old primitive principle involved in the word "apostle"—one sent forth. The Rt. Rev. George W. Doane, Bishop of New Jersey, in preaching the sermon at Kemper's consecration stated it: A missionary bishop is "A bishop sent forth by the Church, not sought for of the Church; going before to organize the Church, not waiting till the Church has partially been organized; a leader, not a follower, in the march of the Redeemer's conquering and triumphant Gospel . . . sent by the Church, even as the Church is sent by Christ."

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23 Ibid. P. 707.

24 ibid. P. 707.



## A New Missionary Outlook

It was at the General Convention of 1835 that a stronger missionary program was developed. Previous to this time the Convention of 1820 pressed the matter of organizing "a general Missionary Society for Foreign and Domestic Missions."<sup>25</sup> In 1823 not a single missionary was employed by the Society, and by the Convention of 1826 four men had been appointed in the domestic mission field. In 1829 the lack of clergy in the missionary society was noted with great alarm. From the Society's Triennial Report in 1832 there shows a marked increase both in dollars and membership. It was not until August 21, 1835 that the Committee of the Board of Directors, by their chairman, Bishop Doane, presented their report to the Society in which it unanimously recommended: "That the Church herself, in dependence on her Divine Head, and for the promotion of his glory, undertake and carry on, in her character as the Church, and as 'the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America,'<sup>26</sup> the work of Christian Missions." The General Convention, as the representative of the whole Church, was to be the constitutional organ for the prosecution of this work. The field was always to be regarded as one, the world—the terms Domestic and Foreign being understood as terms of locality, adopted for convenience.

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<sup>25</sup> JGCECUSA. 1820. P. 59.

<sup>26</sup> The Spirit of Missions, Vols. 1-24 (1836-1859), 35 (1870), 51 (1886), 63 (1898), 65 (1900), 100 (1935), The Board of Missions of the Protestant Episcopal Church in the United States of America., New York. Vol. I. P. 294.



All baptized persons were to be members of the Society by virtue of their baptism. Each parish was to be regarded as a missionary association, and its pastor as agent of the Board, for Jesus' sake. The members of the Church were to be called upon to support missions by some plan of systematic giving. <sup>27</sup> A missionary paper was to be established and this resulted in "The Spirit of Missions."

So it was the General Convention of 1835 which accented a Missionary Church. In a retired apartment on the evening of September 1, twelve Fathers of the Church met for deep consultation. They knelt in silent prayer, then rising they cast their ballots. First they chose a presbyter to bear his Master's Cross through the deep forests of the vast Southwest. Then in silence they balloted for another who would have the same arduous task where the broad Missouri and Mississippi poured their rapid tides. The Saviour had now called these men to feed his sheep. A messenger carried the results to the assembled deputies. There was a breathless silence which fell upon the Church as the names of Francis L. Hawks and Jackson Kemper were nominated the two first Missionary Bishops of the Church. With a single voice the delegates confirmed <sup>28</sup> the designation.

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27 GJCPECUSA. 1835. Pp. 567-568, 651-652.

28 The Missionary, Vol. I. No. 42, Pp. 167-168. A periodical of the Diocese of New Jersey.



CHAPTER IV.

THE MISSIONARY EPISCOPATE



## CHAPTER IV. THE MISSIONARY EPISCOPATE

## Consecration of Kemper and His Trip West

It took only five weeks after his consecration for the new Bishop to organize his affairs and head for the see. He arranged to have his children stay in Philadelphia and it was not till eleven years after that he was able to establish a permanent home and have his loved ones about him. On that history making trip West Bishop Kemper was accompanied by the Rev. S. R. Johnson. Their first stop was at Pittsburgh where they accepted the hospitality of the Rev. George Upfold, who later became the first bishop of Indiana. A missionary meeting was held and nearly \$150.00 was realized from the gathering. Kemper was now setting a pattern that would be followed for a good many years to come. Traveling on the Ohio River the two stopped first in Cincinnati to pay a brief visit with the clergy. Really the first stop within the see was made at Madison, Indiana.<sup>29</sup> Here the good father in God entered a vast region which contained one church but no priest (St. Louis), and contained one youthful missionary, but not a stone, brick, or log had been laid toward the erection of a place for worship (Indiana).

Indiana was admitted to the Union in 1816, and had grown rapidly in population from sixty to five hundred thousand. The

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29 TSM, Vol. III. Pp. 225-226.



Church had been represented by a clergyman of disrepute in Vincennes, it had been visited by clergy who officiated and discovered Episcopalians along the Ohio, and by a solitary missionary who had attempted to organize parishes in 1823-25, but had withdrawn in discouragement.

Missouri was admitted as a state with some sixty-six thousand souls in 1820, and at the time of Bishop Kemper had in the neighborhood of three hundred thousand. Christ Church in St. Louis had been organized in 1819. Most of the time after there had been one or two clergy in the State. Christ Church completed its first building in 1830, but no permanent foundation had been established any-where else. When Kemper came to this region, the parish was vacant and he was elected to the rectorship. The Rev. Peter Minard<sup>31</sup> was secured as the assistant. In both of these states other Protestant churches had become well-established, while the Roman Catholics were making a good showing with carefully planted institutions, and already had a Bishop and a cathedral at St. Louis. At this time St. Louis was looked upon as going to become the greatest city of the Middle-West, and Chicago was still just a cow path.

### The Primeval Nature of the Region

The most of this western territory was still primeval in its nature; simplest frontier conditions prevailed; and most of the

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30 TSM, Vol. II. 1837. Pp. 71-75.

31 ibid, Vol. II. 1837. Pp. 77-80.



population fringed itself along the banks of the rivers. The bison still roamed over their grassy northern savannahs, and in the woods wolves, wildcat, deer, and foxes multiplied. The settlers were still on the watch for the red man for as late as 1832 they were stricken with panic at the raid of the Black Hawk. These conflicts tended to intensify the vigilant, militant spirit, sufficiently pronounced from the first, of the hardy pioneers, picked men of their kind. An ardent individualism was the note of the hour, whether in religion or politics, economic or social life. All sorts of eccentric characters were largely in evidence; it was an age of humors. Every clearing in the forest was an independent principality, producing pretty nearly everything that was consumed upon it. It was the log cabin age. In the middle of a clearing still marked by charred stumps and gaunt trunks of trees that had been deadened by girdling the bark around at the base would stand a rude dwelling of logs notched at the ends, thus producing dove-tailed corners, the crevices in the walls chinked with clay, the chimney outside, at one end. Within was a single room below, a loft above, the furniture of the room consisting chiefly of beds, with splint chairs and stools, and a shelf holding crockery, wooden containers, a rifle and powder horn. A big bowl, after doing duty as a wash-basin, would be pressed into service for much or milk, which with balls of corn bread, pork, and greasy "chicken fixin's"---fried fowl---were the staple fare. Log walls thus fashioned were



poor protection from the wind, which in winter would search them, shrunken with cold, and circulate in gusts about the draughty abode, making the pine torch or candle flare. Through holes in the roof one could see the stars. When time came to retire, modest men folk would step outside, to study the signs of the weather!

On that first trip West the Bishop stopped at Laurenceburg, New Albany, Jeffersonville, and Evansville on the Ohio---ascended the banks of the Wabash as far as Terre Haute---returned to Vincennes and went from there to Illinois and then on to St. Louis.

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It should be remembered that there were no reliable boat schedules on the rivers at this time. The main reason for the rush to St. Louis was that winter was tightening upon the countryside so that the rivers were beginning to freeze. Part of the journey had to be made in an open wagon with their trunks for seats and they were allowed only one meal in twenty-four hours.

#### Assists Bishop Chase

The stay in St. Louis was very short, for Bishop Chase of Illinois had gone from his see in Illinois to England in order to solicit funds for Jubilee College, similar to what he had done for Kenyon in Ohio. Kemper visited Illinois officiating and performing episcopal functions. In the summer he was back in the East appealing for funds. He had come to the conviction that the only hope



of supplying the West with clergy was to provide means for their training in that part of the country. He visited both General and Virginia Seminaries to try and arouse interest among the students for the adventuresome West. However, his main concern was to raise funds for a school in Missouri and his efforts were blessed with \$20,000.00 in spite of initial disappointments. The bishop's prayer was "May God reward our benefactors for good!"<sup>33</sup>

### Kemper College

In the fall Kemper returned to St. Louis, where a board of trustees for the proposed foundation was organized. In December he started visiting in Indiana, where several missionaries were now at work, while Johnson, whose private means of support made him independent of the Board of Missions, was organizing a parish at Lafayette.<sup>34</sup> The hard winter and a call to join Bishops McIlvaine and Otey in efforts to restore peace to the diocese of Kentucky kept him away longer than he had expected. Meanwhile the legislature of Missouri had objected to the name "Missouri College," in view of the possible state university. Consequently, the charter was passed on January 6, 1837, with the name "Kemper College," attached. Probably the layman who had the business in hand regarded Kemper as the promoter of the institution, or else, merely took his name as

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33 Ibid. P. 227.

34 WHITE, op. cit. P. 87.



that of the first trustee on the list. This action, was unfortunate, for it caused the bishop to feel some embarrassment in appealing for funds for the institution. <sup>35</sup> After spending a short time in St. Louis, to give Minard a little rest, he caught up with his correspondence. The Bishop made a brief trip East, hoping to secure some of the year's seminary graduates for the missions and his college. The most of the summer months were devoted to his visits in Indiana, which only a few years before Bishop Chase had declared to be forever lost to the Church:

we trust, through Divine grace, to prove, in the course of a few years, that if Indiana was ever lost to the Church, she is regained.<sup>36</sup>

But none of the seminary graduates of the year came to Kemper's aid, and several of his missionary clergy left. It is heart rending to read the disappointment between the lines of his report to the Board of Missions. <sup>37</sup>

#### A Trip to the Frontier, Kansas

The fall of 1837 Kemper spent in Missouri. A convocation of the clergy was held in Fayette, while a western tour carried the Bishop over the boarders of the State. Always when traveling to these out-posts he affiliated himself with the various forts spread through-out the Middle West. His closest associations were with

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<sup>35</sup> MANROSS, HAEC, OP. CIT. P. 258.

<sup>36</sup> TSM, Vol. II. P. 265.

<sup>37</sup> ibid, Vol. III. Pp. 225 ff.



Fort Leavenworth in Kansas and Fort Snelling in Minnesota. On this trip he paid his first visit to Leavenworth and he baptized an officer's child—at a point, as the father observed, 1600 miles from the ocean, and 1600 miles from the head of navigation on the Mis-

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souri. With this visit one might say that the Episcopal Church had at last caught up with the advancing frontier, since now one of its Bishops had stood at the edge of the Indian territory, as it was then being constituted, and discusses the possibility of work among the Indians. It might be well to have the Bishop tell of these early trips in his own words.

After I saw you on the Ohio, I hastened to Missouri as soon as possible; and, notwithstanding the lateness of the season, determined, if the weather would at all permit, to visit Fort Leavenworth. My plan, through the good providence of God, was accomplished; and I returned in health and safety to St. Louis before Christmas, I have now experienced a little of western adventure, and really entered into it with much more spirit and enjoyment than I could have imagined. The Rev. Mr. Peake with great kindness accompanied me from Fayette. Shall I tell you how we were benighted and how we lost our way, of the deep creeks we forded and the bad bridges we crossed—how we were drenched to the skin and how we were wading for half an hour in a slough, and the accidents which arose from the stumbling of our horses? But these events were matters of course. We had daily cause for thankfulness and praise. The country through which we travelled is highly interesting—the soil is rich, and I believe it to be very healthy. What a proof of the sluggishness of our movements is the fact, that, so far as I can learn, I am the first clergyman of our Church who has preached at Columbia, Boonville, Fayette, Richmond, Lexington, Independence, and Fort Leavenworth—in a word, I have been the pioneer from St. Charles up the Missouri! At several places I met with some Episcopalians; but in every place I found immortal and intelligent beings;—every where I beheld extensive harvests with very few reapers. And I now solicit—



I implore---nay, I demand of the Church, by virtue of my office, and in the name of my divine Master---I demand some additional, able and devoted laborers.<sup>39</sup>

All through his correspondence the Bishop begs for men, the lack of which meant that stations to be opened were to be taken over by other churches.

#### A Tour of the Southern States

It was in January of 1838 that Bishop Kemper agreed to travel through the southwest accompanied by Bishop Otey. In this region several dioceses had been organized but had no Bishops. Otey could not go because of illness so Kemper went by himself. He visited Louisiana, Mississippi, Alabama, Georgia, and Florida; eight churches were consecrated, two priests were ordained, confirmation was held in most of the parishes visited, and services conducted in a number of places where no Episcopalian clergyman had ever been before. The narrative of this trip runs like an adventure story.<sup>40</sup>

Returning to St. Louis he found the affairs of his huge see demanding his attention. He hastened to Indiana and held the primary convention of the diocese on August 24. At this time there were nine clergy and the same number of congregations in the diocese.<sup>41</sup>

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39 Ibid. P. 74

40 ibid. Pp. 265-280.

41 ibid. Cf. Pp. 57, 225.



### Wisconsin

It was during this period that Kemper visited his beloved Wisconsin which was soon to become the center of his work. It will be remembered that this was not his first visit to the Badger State for in 1834 he went to Green Bay to investigate the Rev. Richard F. Cadle's work among the Oneidas. In 1836 Wisconsin was politically separated from Michigan and the Green Bay vestry assumed that this would also separate them from the diocese of Michigan, and they requested that they be placed in Kemper's jurisdiction. The new Bishop of Michigan, Samuel Allen McCoskry, would not agree to this, with the result that the ecclesiastical status of the territory remained uncertain for two years. It was then arranged that Kemper should visit the region upon the formal request of McCoskry, leaving the matter of jurisdiction to be settled by the General Convention.

### New Territory Added

At the General Convention of 1838 Bishop Kemper was able to make a report that showed his work to be effective. In the two states of which he had been put in charge, clergy were now stationed and parishes organized and preparations for the attainment of the full diocesan status were under way. Then too, the Bishop was responsible for organizing the Church in the Southwest as well as surveying the field in the new territories of which the settlement was then



beginning. The convention formally placed Wisconsin and Iowa under his care, together with the Indian Territory north of latitude 36' 30". Since everything west of Iowa<sup>43</sup> (organized as a territory in 1838, and including Minnesota) was Indian Territory, this made Kemper what he soon came to be called—Missionary Bishop of the Northwest. It was at this time that Kemper was elected Bishop of Maryland, but he was sure of his vocation as a missionary so declined with no<sup>44</sup> regrets.

Attention should be called to the fact that the Church did give Kemper all the confidence in the world, but it was really lean in providing either men or money. The panic of 1837 certainly aggravated matters and provided a crisis that has been paralleled in recent years. Of course, we can say that the exigencies of the times ought not to affect, in an unfavorable manner, the missionary work of the Church. But naturally this is only a vain hope. In November 1838, the report of the treasurer for domestic missions was: In four<sup>45</sup> months, received \$5,129.17—paid out, \$8,231.22.

#### Relation Between the Bishop and His Flock

As more clergy begin to arrive and as the means of transportation began to improve, Bishop Kemper began to travel over wider

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43 Ibid, Vol. III. P. 232

44 Cf. Schuyler, HDDSCCCC. P. 26

45 TSM. op. cit. Vol. II. P. 229; Vol. III. P. 371.



ranges, and to spend less time at being the evangelist and more at being the bishop of his flock. There were times he would spend a week in a parish getting to know the people better, giving much further than a formal visit to administer confirmation. In order to get better acquainted with his clergy, the Bishop would take them on some of his trips and while enroute they would discuss their problems. In visiting new places he would make or perhaps find made for him, an appointment to preach, administer the sacraments to Episcopalians of the neighborhood, and sound out the possibilities of organizing a parish.

### Indians

The Bishop always showed lively interest in Indian affairs. His most active contact was with the Oneidas in northern Wisconsin. In fact, he consecrated Hobart Church on September 2, 1839, which<sup>46</sup> was the first consecrated church building in Wisconsin. It was during the General Convention of 1838 that a report was given him concerning a group of Senecas who were settled west of Missouri. They were supposed to have preserved some remnants of the Christianity which had been taught them by missionaries of the S. P. G. in New York. Of course, this aroused great interest in the Church. The Rev. H. Gregory was appointed to spend some months as chaplain

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46 Ibid. Vol. IX, 1844, Pp. 137-139; Vol. IV, 1838, P. 368.



at Fort Leavenworth, while at the fort he surveyed possible openings for Indian work. Accompanied by Gregory, Kemper left New York for the West on October 8th. In November they carried out their visit to the Senecas, traveling 250 miles each way from Boonville, Missouri, over almost uninhabited country. A report of the Bishop's pictures well the lack of ease of the trip.

The Bishop and his companion left Boonville, Missouri, on the 13th of November, and returned to that place on the 30th of the same month; . . . . The first few days, they suffered greatly from the severity of the weather, and the want of the usual means of protection against it. Their route, the second day, was over a prairie, where for about twenty miles they were in a violent snow storm without seeing a house; and when they again reached the abode of man, they were but little less protected from the inclemency of the weather. Their place of rest, if rest it could be called, was a little log-house, in which was no window, but many a crevice that transmitted no uncertain or imperceptible sign of the contention among the elements without. At their meals they were obliged to sit with open door in order to obtain light. At night their room was a shelter for six persons, and on a subsequent occasion, in another place, for eleven.

The third day, they passed the Osage river and were often severely chilled by the cold blasts on the prairies; but were enabled to ride thirty miles, having the previous day ridden twenty-seven and the first twenty-eight. The weather continued excessively cold, and their accommodations for the night were not better than those of the previous resting place. In the middle of the room, which they occupied in part, lay a heap of snow which did not melt in the slightest degree. The roof, the floor, the sides of the house and the door, all admitted torrents of cold air. On the fourth day, though their host pronounced the weather to be too intensely cold to admit of their travelling, they again set out, and crossing, during the day, the two westerly branches of the Pomme de Terre, proceeded forty miles.



The following day, being Saturday, they made great exertions to reach a small settlement fifty miles distant, in which they hoped to spend the Lord's day and officiate. They did not succeed in accomplishing this distance, but were obliged to pass the night a few miles from the place, in the enjoyment of accommodations in some respects worse than any they had before found. Sunday morning, the 18th, after riding in the snow storm eight miles before breakfast, they arrived at the settlement, which they found to consist of a few log-houses; and the one at which they first stopped, was so miserably constructed that the snow fell through the roof while they stood to take their breakfast, being too chilled to sit down. But having a letter to a resident of the place, they were soon conducted to his house, where they received every attention. They had service in the afternoon. The next day they proceeded on their journey, and on Tuesday arrived at the agency house of the Senecas, and remained among the nation till the Saturday following.<sup>48</sup>

There were, unfortunately, no permanent results from these efforts. The Senecas lapsed from long neglect, although some of their leaders had maintained layreading services until only a few years before. Gregory's final report from Fort Leavenworth made no definite recommendations, finding few possible openings which were not <sup>49</sup> already being taken advantage of by other denominations. Bishop Kemper also supervised work with the Chippewas in Minnesota which <sup>50</sup> was under the direction of the Rev. James. L. Breck.

Upon returning to Missouri in the fall of 1838, the Bishop found that the college in St. Louis was being opened. The Grammar School was begun by Minard and others. Kemper writes:

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<sup>48</sup> Ibid. Vol. III. Pp. 29-30.

<sup>49</sup> ibid. Vol. V. Pp. 5-20.

<sup>50</sup> TANNER, George C., Fifty Years of Church Work in the Diocese of Minnesota, St. Paul, Committee of Publication, 1909. Pp. 29-35.

BRECK, Charles, The Life of the Reverend James Lloyd Breck, D. D., New York, E. & J. B. Young & Co., 1883. Pp. 181-333 Cf.



There are a few of us who look to this institution as the means, under God, of producing great things for the Church throughout the immense valley of the Mississippi. In the sacred work of making known the riches of the grace that is in Christ Jesus our Lord, we can do comparatively nothing until natives of the soil are prepared within our own bounds for the ministry. A Christian school, where most of the comforts and privileges of the domestic circle are secured to the pupils, under the supervision of those who are devoted to their true interests, will doubtless be one of the best means of directing the attention of the young towards the vastly important duties of the clerical office. We need the prayers and the fostering care of those friends at the East who desire the prosperity of our beloved Zion.<sup>51</sup>

Three years later a building had been built, although a considerable debt was incurred in doing so, and college classes had been begun.<sup>52</sup>

One of the first professors was the Rev. Henry Caswall, who held the Divinity Chair, although no theological students had yet enrolled.<sup>53</sup>

In 1842-43 the college catalogue listed 2 seniors, 3 juniors, 3 sophomores, 11 freshmen, 36 in the preparatory department, and 75 in a medical department that no one seems to know anything about.<sup>54</sup>

### Missouri Grows

The Diocese of Missouri was organized in November of 1840 although new stations were opened and additional churches were founded, there was very little work outside of St. Louis County.<sup>55</sup>

St. Louis had a population of 17,000. In 1869 it had around 250,000

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51 TSM, op. cit. Vol. V. Pp. 379-380.

52 ibid. Vol. VI. PP. 86-87.

53 CASWALL, Henry, American, and the American Church, London, John, and Charles Mozley, 1851. Pp. 307-310.

54 TSM, op. cit. Vol. VIII. PP. 98-101.

55 ibid. Vol. V. P. 326; Vol. VII. Pp. 363-364.



people, however, there were only six parishes. On April 20, 1840 the Bishop's resignation as rector of Christ Church, St. Louis was accepted with expressions of deepest regret, thanking him:

for his unwearied endeavors to promote the welfare and prosperity of our parish, in a season of much difficulty and embarrassment," and assuring him "that as Churchmen we do entertain the most lively sense of the self-denying devotedness of Bishop Kemper to the great cause of the Church, and that with pleasure we do attest her gradual and effectual growth under his auspices."<sup>57</sup>

In passing, just a word of tribute should be paid to the people of Christ Church for their loyalty to the entire Church in the Middle-West, often supporting the work at their own peril. Christ Church contributed to the several parishes that sprang up and took over the whole support of the first Bishop. Even after the dissolution of his connection with them, they contributed the largest portion of his salary for five years.

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#### Iowa

The work begun in Burlington, Iowa, in April 1839, when the first missionary, the Rev. J. Batchelder, made his appearance.

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For beauty, salubrity, and fertility, this Territory is not surpassed by any portion of our extensive domain. Before our ears have become accustomed to the name, it will be ranked among the States of this Union; and the region in which, (as tradition reports) the Indians, wandering over it for the first time, exclaimed, Iowa, Iowa, the beautiful land,

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<sup>56</sup> Schuyler, op. cit. P. 28

<sup>57</sup> ibid, P. 29

<sup>58</sup> ibid, P. 32.

<sup>59</sup> TSM, op. cit. Vol. IV. Pp. 166-167.



the beautiful land, will have added another star to the galaxy which adorns our national banner. Who shall care for the souls of this multitude, thus rushing on to form as it were a new empire in a day? Who shall arrest their eager career for the wealth of the world, and lead them to seek for true riches, which perish not with the using?60

### Minnesota Opens

At this same time an army chaplain, the Rev. E. G. Gear, was representing the Church at Fort Snelling in what is now Minneapolis. West of the Mississippi town upon town was opening up and the Bishop appealed again and again for assistance. Of Iowa he says:

It presents a most noble field for the herald of the cross, but as yet they will not come to the western banks of the Mississippi. May the Great Head of the Church have mercy upon those members of his flock who are scattered throughout this country.61

Even in Indiana the task was heartbreaking. The job was to keep the old missions filled while trying to establish new ones.

### Nashotah

During this same period Wisconsin was presenting a new and significant development. The Bishop had time and again visited the eastern seminaries and it seemed always without home. However, in May, 1840, he visited General Seminary which is described in a letter written by James. L. Breck.

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60 Ibid. Pp. 166-167.

61 ibid. Vol. VIII. P. 449.



Bishop Kemper was here, and addressed us on Friday night last. He gave very great satisfaction, and made us more proud of our "Missionary Bishop" than ever before. His two chief wants at the West are means and men: the first, to found seminaries of learning to be under the control of the Church; the second, laborers to assist him in preaching the Gospel. The good bishop spoke very plainly respecting the kind of men he wanted, the burthen of which was---self-denying men, men willing to go there and endure every species of hardship for the sake of CHRIST and His Church. He spoke as though he fully apprehended that the time was drawing nigh when persecution and suffering should again be the lot of CHRIST'S ministers. He warned all against entering upon the Ministry that were not willing and ready to go through these. He told us plainly that men going out of the West must be willing to forego marriage for some years, and perhaps through life. Those were the only kind of men fit for him and the West.<sup>62</sup>

The men of Chelsea Square at this time were being influenced greatly by the Oxford Movement, and it was just this kind of talk that made a strong appeal to them. Why, of course, the solution to the whole problem was a "Society of Protestant Monks!" The scheme, formed by six or eight of the Middlers, was for a group to go out to work under Bishop Kemper, teaching and preaching, living under one roof,

constituted into a Religious House, under a superior. Thus, and thus only, it is believed, can the Romanist be made to feel sensibly the power of the Church Catholic.<sup>63</sup>

Of the original group only three remained faithful to the plan. The others either dropped out or were made to stay home by their Bishops. It was James Lloyd Breck, William Adams, and John Henry Hobart, who, after graduation went to Wisconsin in August 1841.

The Bishop's idea of the work was primarily educational---the missionaries to be associated primarily in the work of training men for orders. It was the more exciting ideal of a religious house, although probably impractical at this time, which moved the enthusiasm

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<sup>62</sup> BRECK, TLRILB, pp. 7-8.

<sup>63</sup> ibid. P. 8.



of the recruits. The Rev. Richard Cadle of Green Bay was chosen as temporary head of the project, and was referred to by his subordinates as "Prior". Work was immediately begun in a number of stations which centered around Prairieville (today Waukesha). It was, however, not the place for Cadle, for the following spring he left for more conventional missionary work elsewhere in the region.<sup>64</sup> Breck then became the head of the mission. Later that same year the school was moved to Nashotah, and a semi-monastic life was established with a few students. After several changes, Breck was left as the only clerical member of the Brotherhood, although Adams returned in 1844 to teach in the institution. The common life was maintained, however, by enrolling the students as lay brothers. In February 1844, there were 13 divinity students, 5 of them candidates. The first ordination took place in May, 1845—the Swede, Gustaf Unonius, ordained for the Scandinavian parish which had been formed in the neighborhood<sup>65</sup>—and thereafter several were graduated each year. The development would never have been possible without the continued support of Bishop Kemper, who took every suitable opportunity for expressing his confidence in the Nashotah project, and sent candidates there whenever possible from all parts of his jurisdiction and not only from Wisconsin.

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64 GREENE, Howard, The Reverend Richard Fish Cadle, Waukesha, Davis-Green Corporation, 1936. PP. 122-142.

65 BRECK, Op. cit. Pp. 19-52.



### A Busy Schedule

As the Church expanded, there was no let up on the journeys of the Bishop. His schedule for 1842 called for spending March in Wisconsin, April in Indiana, May in Missouri, and at the Indiana Convention; June and July were to be given to Missouri and Iowa; August, September, and October to Wisconsin and Iowa; November to Missouri; December to Indiana. <sup>66</sup>

His annual report in 1843 says that he not only covered his vast territory, but he also made two trips East in pursuit of object connected with the mission. During this period he had preached or lectured 221 times "in church, school-house, upper <sup>67</sup> rooms, barns, etc."

### Relieved in Missouri

Relief was finally obtained in 1844 when the Diocese of Missouri elected the Rev. Cicero S. Hawks as their Bishop. By a coincidence most convenient for the writer, the election of diocesan Bishops for territories formerly included in Kemper's missionary jurisdiction was to follow at intervals of five years, so dividing the remainder of his missionary episcopate into equal periods. The separation of Missouri was unhappily followed by an event most distressing to the Bishop, for Kemper College had to be closed. They had accumulated a of \$16,000.00 and faithful Christ Church, St. Louis, was in no

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66 TSM, op. cit. Vol. VII. P. 94.

67 ibid. Vol. VIII. P. 300.



position to help for their indebtedness was \$17,000.00.<sup>68</sup> At the commencement of 1844 it was apparently flourishing. All of the seniors and juniors were communicants, and two of the three graduates of the year had become candidates for Holy Orders.<sup>69</sup> Caswell, who had returned to England, had secured a donation of books for the library. But the burden of debt, and disagreements among the trustees, and new Bishop, and the President, led to Hutchinson's resignation and the collapse of the institution in the spring of 1845.<sup>70</sup> This incident nearly broke the heart of Bishop Kemper. Today the property lies in the heart of St. Louis and its present value would be enough to endow the entire Diocese of Missouri.

### The Bishop and Puseyism

One in the public eye can always expect sharp criticism and Bishop Kemper was to be no exception. The repercussions of the Oxford Movement and the opposition it aroused caused a certain amount of unpleasantness for him. Rumors were being spread of Romanizing tendencies among the Bishop and his clergy. In 1846 the definite charge was being made that the Bishop's puseyism and attempts to influence his clergy in that direction were the cause of the shortage of contributions for domestic missions. The Bishop had this to say about it:

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68 SCHUYLER, op. cit. P. 35

69 TSM, op. cit. Vol. IX. P. 316

70 CASWALL, op. cit. AAC. Pp. 307-309.



With the errors of Rome on the one hand and the evils of dissent on the other, is this not the Missionary field on which all classes of Churchmen can unite, be they high or low? Would to God that they might forget their shibboleths, and in unity of spirit, and in the bonds of peace and brotherly love, send us the required aid, before they see and lament their error when too late.

It is currently reported that some of our friends at the East feel no interest in our welfare, and that their confidence is impaired through a belief that there are Romanizing tendencies among some of the Missionaries themselves. I trust the report is without any foundation; but of one thing I am certain, the accusation would be altogether untrue. I believe I know every clergyman in this territory, and am, I think, prepared from personal knowledge to say, that they are as sound in the faith of the Protestant Episcopal Church, and adhere as closely in all their teachings to her standards, as our clergy were wont to do before we ever heard anything of the revival of obsolete customs or Oxford divinity. For myself, I can only say (and I trust I will be pardoned for the egotism,) that I have seen so much of the workings of that Church in my native country,--- so much of the evils resulting from unscriptural doctrines, and what I regard idolatrous practices, that neither through subterfuge or sophism, whether emanating from a disguised Jesuit at a Protestant University or an avowed one from the Propaganda Fide, am I likely to be led away from that reformed faith for which Cranmer and Ridley, and the other host of martyrs, suffered in England.

But, there is one doctrine of Rome for the entertaining or teaching of which they need be under no apprehension.---If the saints in heaven be as unable as the saints on earth seem unwilling to aid us, we are not likely to fall into the Romanish error of an invocation of saints.<sup>71</sup>

The Bishop requested that the clergy of Indiana write directly to the Secretary of the Board of Missions, reporting any such attempts on his part to force his men's actions or thinking.

. . . report without reserve all the efforts I have made, directly or indirectly, to influence you to adopt peculiar views

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<sup>71</sup> TSM. op. cit. Vol. II. P. 35.



of party feelings. Unkind insinuations relative to both you and myself have been spread abroad, without, I believe, the shadow of truth, reports which have impeded our labors and success, and closed the hearts and affections of not a few of our Eastern brethren. May God forgive the authors and propagators of them.<sup>72</sup>

Most of the letters written in consequence refer to the Bishop's lack of party spirit and the evangelical character of his sermons.

As mentioned in the opening chapter, Kemper had been brought up in Trinity Church, New York, in the years of Hobart's parochial ministry. He had served for many years under Bishop White. There can be no doubt that he remained loyal throughout his life to the religion and theology learned in his youth. He sincerely believed and taught the watchword of his time—"Evangelical Truth and Apostolic Order." If he were a High Churchman, he belonged to the pre-tractarian period. If partisan Evangelism distressed him, so did any leaning towards Romanism. He wrote of one of his men:

In an evil hour the deceivable spirit of the papacy gained an ascendancy over William Markoe; and with that impulsive haste which too often characterized his conduct, he renounced the Ministry he had most solemnly promised before God to fulfil, and sought refuge in the lying vanities, false doctrine and awful idolatry of Rome.<sup>73</sup>

Chorely tells us that Kemper was an old-fashioned High Churchman. As he became acquainted with the Anglo-Catholic developments, he was a little puzzled, but never hostile.<sup>74</sup> Regardless of the Bishop's churchmanship, sincere devotion among his subordinates received his

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<sup>72</sup> Ibid. P. 111.

<sup>73</sup> Ibid, Vol. XX. Pp. 593-594.

<sup>74</sup> CHORLEY, E. Clowes, Men and Movements in the American Episcopal Church, New York, Charles Scribner's Sons, 1946. P. 324.



full support, no matter from what side it came.

As one follows the correspondence of the Bishop from year to year, he cannot help but be impressed with the sure and steady growth of the Church. It was always a joyous occasion when a parish became self-supporting or when a church became large enough to divide into another parish. St. Louis, Milwaukee, and St. Paul took the lead in these regards. <sup>75</sup>

It was in 1846 that the Bishop chose Nashotah for his permanent residence, and he was once again able to collect his family round about him. His son, Lewis, enrolled at the school and his daughter became the bride of Prof. Adams. <sup>76</sup> The House was now regularly producing men for the churches in the western field. Wisconsin, soon to become a state, became a diocese in 1847, with 25 parishes and 23 clergy. In a population of some 150,000 the Church counted nearly a thousand communicants. The numbers in Indiana were almost the same. However, the work in Iowa was hindered because of lack of men. In 1849 the Territory of Minnesota was organized, and immediately the Bishop began to look for a priest to settle this region. In this same year Indiana chose as its first bishop, George Upfold.

Both Indiana and Missouri, the original territory assigned to Kemper has now achieved full diocesan status with their own bishops. But this did not slow Kemper down, for in the remaining years he was

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75 TSM, op. cit. Vol. II. PP. 7, 279-284.

76 WHITE, op. cit. P. 113.



to open up still further new districts.

### Home Life of a Missionary Bishop

White gives us a splendid picture of the Bishop's home life

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when he remained there long enough to enjoy it.

He rose early, at five o'clock in summer and six in winter, and attributed his established health in large measure to his habitual morning bath in cold water, followed by the use of the flesh brush. He was punctilious about his toilet. At a quarter before seven he had family prayers, and at seven breakfasted, always taking two large cups of coffee with a great deal of sugar. He had a good appetite, healthily stimulated by the varying fare of the changing seasons; he welcomed the new vegetables of spring, the fruits of autumn, and especially the first hot buckwheat cakes in winter with boyish delight. The rest of the morning he spent in his study, preparing for official duties, attending to his correspondence, making up his accounts, and reading. He made it a rule to read daily in his Greek Testament and in some solid book, preferably of divinity, and generally found time to do some light reading beside, making it a point to keep up with the news of the day through journals and reviews. He enjoyed books of humor, particularly, it is remembered, as a hit at the Yankees, Judge Haliburton's "Sam Slick"; but strangely enough did not care for "Pickwick Papers" or Dickens' other books. He disapproved of Bulwer's novels; his repugnance to that meretricious writer resembled the sentiment he entertained toward Lord Byron. When strongly urged, on some occasion, to read a novel of the season, he refused. He let his children read Scott's romances, but not too many of them at a time, fearing lest they should acquire a taste for fiction. He cared little for poetry, even for Tennyson's or for Keble's "Christian Year"; strange as that would seem, were we not aware of his imaginative deficiency.

At one o'clock he dined with his family and frequently had a guest, for he cultivated the grace of hospitality, which was to him both a duty and a pleasure, and made indeed a model Episcopal host. In memory of White, he always had his candidates dine with him immediately after their ordination. His



house became a gathering place for the clergy, and he entertained distinguished visitors from the East, in increasing numbers after Nashotah became a station on the railroad between Milwaukee and the Mississippi. His was a liberal soul; and so simple were his tastes and so perfect was his economy that out of his annual missionary stipend of fifteen hundred dollars he was able to give largely to struggling missions in his field; there was probably no one in the church who gave away more in proportion to his income than he. He hardly ever had wine upon his table, one of the few exceptions being Christmas day, which, after he had formed a home in Wisconsin, he always tried to spend with his family. He sometimes drank a little beer, but weeks and months would often pass without his touching it. He liked desserts, having indeed a taste for sweets, as he had also for bright color.

After dinner, if weather permitted, he would drive for hours or ride horseback, for he never acquired the habit of taking a nap in the afternoon. He liked to be much in the open air, and to this also he owed the firm health of his maturer years. If it were cold, he wrapped himself up well, having a horror of being chilled. Yet he did not suffer, happily for one who had to be exposed in all weathers as much as he, from extremes of temperature; the crisp cold of the northwestern winter was exhilarating to him. His temperament was sanguine. He observed natural objects with an attentive eye, and taught his children to do the same. Yet he was not particularly fond of animals,—never made a pet of cat or dog, for instance,—though he could not bear to see them suffer; he was exceedingly, almost morbidly sensitive about having any horse, cow, calf, or even chicken killed on his place, and disliked to be told of it. He was considerate of his domestics, and they revered and delighted to serve him. He preferred to help himself as much as possible; carried his own portmanteau upon his travels; and never coveted precedence or expected to be waited upon. The terrible problem of poverty (save that of his missionaries and their families) of the relation of capital and labor, did not force itself upon his notice in that environment and time, but his view of the source of happiness for the farm hands and other laborers of his little community shows what his attitude would be: he believed that if in all the relations of life all men would sincerely take the Lord's prayer upon their lips, be actuated by belief in the creed, and square their conduct by the ten commandments and the catechism—especially that part of it that treats of one's duty to one's neighbor,—all the difficulties of life would not only be resolved but would never arise; and who can deny that the most threatening problems of crowded factories and cities would yield to such treatment? He had a horror of debt as of a plague,



impressed it upon his clergy, and earnestly discountenanced ambitious schemes of church building beyond a congregation's means. It was an article of his ethical and spiritual creed to make payment when it was due; he scrupulously avoided getting into a position where he might have to be asked for it twice. In all financial dealings he was governed by that old-fashioned sense of self-respect, honor, independence, manhood, that cannot live and sponge upon others for good or service. Connected with this attribute was his conscientious recognition of social obligations; all through his busy episcopate, as time and strength permitted, he was particular about making and returning calls.

At supper, which was at six o'clock, he always took two large cups of tea, very much sweetened; and afterward sat and talked with his family and friends. At nine he had prayers, and retiring immediately after, was in bed by ten. His mode of life and mind conduced to tired nature's balmy restorer; he slept without waking until daybreak.

Sunday he kept as a day of holy rest and refreshment, equally removed from the strictness of the Presbyterian and the laxity of the Romanist. He always appeared at both morning and evening services; paid pastoral visits to the old and infirm; and gave such Christian hospitality as did not encroach upon his servants' rest. He never read newspapers on that day, or traveled if he could possibly help it. His children looked back to the Sundays spent with him as to glimpses of paradise on earth; and Christmas was the crown of all the year. Every Twelfth-night he entertained the students of Nashotah.

#### Relations with the Board of Missions

The Bishop's official relations connected him both with the national Church and with his own jurisdiction in various ways. Every bishop was in those days a member not only of the House of Bishops, but of the Board of Missions and the Trustees of the General Seminary. Kemper attended the first regularly, the second often, the third not infrequently, rarely putting himself forward in business, but taking advantage of the personal contacts offered for the benefit of his work.



His own salary and the missionary appropriations for his clergy were appropriated by the domestic committee of the Board of Missions in New York. There was some of the inevitable friction which arises from the support of missions in an Episcopal Church by a representative body. Attempts were made to eliminate this by working out a system of making appropriations and appointments through the Missionary Bishops rather than over their heads. But successful co-operation depended on courtesy and understanding on both sides which was usually forthcoming.

#### General Survey

In reading the review of the General Convention of 1835 it will be quickly noticed that the idea of Missionary Districts with an organization paralleling that of dioceses was not yet conceived. It thought of the Missionary Bishop as sent out into states and territories, which he would organize into dioceses as soon as possible. That is the reason that after holding informal convocations of the clergy Kemper proceeded to introduce diocesan organization into Indiana, Missouri, and Wisconsin. It was not until 1853 that the Canons allowed for the appointment of Standing Committees in missionary jurisdictions. The holding of convocations of clergy and laity, similar to diocesan conventions, seems to have grown up spontaneously in the following years.

Most of the Bishop's journeys were made by water, whenever possible, or else by stage or private conveyance on land. Not



until towards the end of his missionary episcopate were railroads constructed in sufficient extent to be of considerable assistance. To the discomforts of some of his trips near the frontier were added the inconveniences of others, as when unexpected delays occurred, or when a bag containing a year's official records, was lost in the Ohio River.

The main stem of the Bishop's work was his clergy and it was always a struggle to get and to keep them. As always, the trouble in keeping clergy was largely financial. Very rarely did the Missionary Society appropriate more than \$250 towards any missionary's salary, assuming that more would be raised locally. Kemper's estimate of minimum necessary salaries was \$250 for a single man, \$500 if married. The sad thing was that western congregations often either could not or would not contribute, and various circumstances often led to long delays in the missionary stipends. Consequently it was not surprising that mixed with the self-sacrificing and able men there were others who only came West because they could not find parishes in the East. Of these the Bishop had a word:

The experience of my clerical brethern, and of myself, fully authorizes the declaration that able men, thoroughly instructed as sound divines, and prepared to refute every error, and only such, should come to the West. Those who cannot succeed at the East---who are illiterate, ignorant of human nature, indolent, or characterized by great peculiarities, would be useless here. The post demands skillful, vigilant, and brave soldiers, ready to endure hardships for the Great Captain of our salvation. How useless to send to



such a station the maimed, the careless, or the unlearned.<sup>78</sup> On rare occasions the Bishop had to listen to complaints against his men, and only a few times did he have to depose any of them. Most of his relations were cordial.

It must not be lost sight of that the Bishop's main aim was to supervise and organize parishes. These all followed somewhat the same pattern, from holding a cottage meeting to renting a lodge room and to the building of a church. Those first services were held all over--- in schools, courthouses, statehouses, barns, at the saw mill, or in another church loaned for the purpose. On one of his journeys he preached in a bar room because it was the largest room in the community that would hold his congregation. As soon as a regular congregation was organized they would rent a room and then proceed to make plans for a church building. Lots were bought in prominent locations of the larger towns long before the thought of building a church was expressed. The Bishop always tried to be on hand for the cornerstone laying and the consecration. He did not like to appeal to the East for funds unless it was the last resort. Kemper opposed building beyond the means of the parish. He always advised leaving the frills to be added by future generations. Quite naturally in this regard he would run up against the temptations of the clergy to think that a church building might draw support when the preaching of the Gospel had failed to do so, and that of the laity to look to the outward appearance of

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78 TSM, op. cit. Vol. VII. P. 365.



their town and of the Episcopal Church in it.

The regular services of the Church were the chief program of these early Middle Western parishes. Kemper's Prayer Book principles would lead him to approve of the traditional morning service (Morning Prayer, Litany, and Ante-Communion) whenever possible, although some shortening was sometimes winked at. The use of the Prayer Book with congregations sometimes entirely strange to it raised difficulties, especially since Prayer Books were not relatively as cheap and easily obtainable as they are today. Missionaries, however, usually felt proud of an increasing volume of responses and considered spreading knowledge of the Prayer Book itself a valuable missionary act. Vestments seem sometimes to have been dispensed with, even by the Bishop, in new parishes as well as when officiating informally. A gift of a surplice or a gown, however, was always appreciated. Besides its services, the only formal activities of a parish were usually a Sunday School and some kind of a woman's society. More careful training of children for confirmation was one of the points which Bishop Kemper stressed. The clergy or their wives sometimes conducted schools, but this was more often a regretted financial necessity than a real part of their work.

It is entirely possible to get the impression that the laity had to be coaxed into taking any interest in the extension of the Church among them. The story has not changed very much at the present time. Old Episcopalians from the East often dropped easily into other churches, while English immigrants were rarely heard from at all. This was by no means always the case. We know, that only lay interest makes possible



the organization of parishes. Often it is recorded where an aged Episcopalian immigrant would bring his children and grandchildren to the Sacraments when the Church finally caught up with him. The presence of a single enthusiastic layman might often make the difference between a possible and an impossible situation. While the removal of such a man, on the other hand, might be the end of a promising mission. Lay reading by members of the parish sometimes kept a congregation together during a prolonged vacancy. In the case of Stevens Point, Wisconsin services were started and a parish begun by a layman moving to a new town. The laity of Bishop Kemper's West were all newly arrived, and many times to the sorrow of the priest in charge they often moved on again. On the whole, they did very well.

Relations with other churches were on the whole rather friendly. Protestant churches often loaned their buildings and gave other signs of co-operation. Rome, often represented at this time by French clergy, was regarded as a danger---able to plant schools which might attract the children of Episcopal parents and lead them into idolatry. In some places the Episcopalians seem to have been a more liberal and educated element where other religious influences were more fundamentalist. (Authority for statements in this general survey may be found in the official sources---reports of Kemper and other missionaries in the Spirit of Missions.



### Attention is Given Kansas and Nebraska

As mentioned previously, as soon as the Bishop was relieved of his duties in one region, he would devote himself more energetically to his remaining territories. The first ordination and church consecration in Iowa took place in 1851. Several congregations had been founded in Minnesota. Two army chaplains further west considered themselves in Kemper's jurisdiction.<sup>79</sup> The work continued to grow in both Iowa and Minnesota. By 1853 there were seven clergy in Minnesota, where rapid immigration<sup>80</sup> had not set in. In that year Iowa was organized as a diocese, and in 1854 Henry Washington Lee<sup>81</sup> became its Bishop. Kemper now called attention to the claims of Kansas and Nebraska. During this same period the Bishop accepted the diocesan episcopate of Wisconsin, which he had refused in 1847---here was a man preparing to take as a place of retirement the office which for others is usually the crowning task of a lifetime.

### Breck Leaves Nashotah

In Wisconsin a crisis had occurred in the affairs of Nashotah. The staff had consisted for some years of Breck as head and Adams as professor. A reaction against Breck's severe ideals of discipline, and the failure of any other priest to join him in the community life, led him to leave Nashotah in 1850. Perhaps a certain restlessness in Breck's disposition, which made it easier for him to begin a new enterprise than to administer an established one, also contributed. The result

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79 Ibid. Vol. XVI. P. 372.

80 ibid. Pp. 483-487.

81 ibid. Vol. XIX. Pp. 505-507.



worked out for the good of the Church. The Rev. Azel D. Cole was appointed president of Nashotah, which developed usefully along the academic lines Kemper had originally planned for it. Meanwhile, Breck with two companions established an associate mission at St. Paul. This was at first designed as another Nashotah, which the Bishop naturally objected to. Instead, Breck's activities developed in another direction. He laid the foundation of the Church around St. Paul, and then in 1852 was transferred to an Indian mission 150 miles further north. <sup>82</sup>

It must not be thought that the last five years of Kemper's missionary episcopate were in any way unimportant. There was ~~in~~ Minnesota still to attend to as well as a vague jurisdiction over points west. It was the increasing of railroad facilities that made it possible for him to handle a growing diocese as well as tending to his missionary territory. Kansas was now having much trouble in being settled. In the summer of 1859 the Bishop visited Nebraska, in conjunction with Bishop Lee, and held services at several places in Kansas. At Council City he confirmed two candidates who had been prepared for that rite in Litchfield, Connecticut, but had left home before the Bishop's visit. <sup>83</sup>

The status of the Church in the new territories being somewhat doubtful, the presiding Bishop (Brownell of Connecticut) suggested that Kemper should take charge of the work in Kansas and Lee of that in Nebraska, but without attempting any formal organization under their jurisdiction. Under this arrangement Kemper visited Kansas during the

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82 BRECK, op. cit. Pp. 96-232.

CHORLEY, op. cit. P. 254.

MANROSS, AHAEC, Pp. 259-261.

83 TSM, op. cit. Vol. XXI. Pp. 620-621.



next three years, watching over the stationing of missionaries, the building of churches, and the organization of parishes as in the early days of his work in Indiana and Missouri.<sup>84</sup>

### Growth in Minnesota

A similar process went on in Minnesota, where a diocese was organized in 1857. Breck had advanced from his first Indian mission to found another. Circumstances beyond his control (mainly the increase of Indian disorders owing to undesirable white influence) drove him from this work in 1857, and required the eventual closing of the first mission. He settled at Faribault to revive the early missionary days of Nashotah in the interior of Minnesota, and laid the foundation of the cluster of institutions which was to do so much for the Church in that state. A few Indians came with him, including a Chippewa candidate for Orders, John Johnson, or Emmegabowh. In 1859 the diocese of Minnesota, which now included several self-supporting parishes, elected its first bishop, Whipple.<sup>85</sup> The ordination of Emmegabowh to the diaconate was almost Kemper's last official act as a Missionary Bishop.<sup>86</sup> The first ordination of an Indian in the Episcopal Church was the beginning of our western Indian work of today, and a suitable end to a missionary episcopate, which thus terminated, as it had begun, with the breaking of new ground.

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84 Ibid. Vol. XX. Pp. 67-70.

85 WHIPPLE, Henry B., Lights and Shadows of a Long Episcopate, The MacMillan Co., 1902. Pp. 26-29.

86 TSM, op. cit. Vol. XXIII. Pp. 595-599.

BRECK, op. cit. Pp. 181-352.



## General Statistics

The Bishop had expressed his intention of laying down his missionary commission at the approaching General Convention of 1859. In the states and territories which had been under his care there were now: in Missouri, a bishop, and 27 clergy; in Indiana, a bishop and 25 clergy; in Wisconsin 55 clergy, besides Kemper; in Iowa a bishop and 31 clergy; in Minnesota 20 clergy, with a bishop-elect; in Kansas (which had organized as a diocese, somewhat against Kemper's wishes), 10 clergy; in Nebraska 4 clergy. Today this region is served by 13 bishops and 527 clergy. The church property is valued at well over \$25,000,000.00.

The Bishop resigned in the following words, in which, at the age of 70, he still looks more into the future than into the past:

I now with deep emotion tender to the Church my resignation of the office of Missionary Bishop, which, unsought for, and entirely unexpected, was conferred upon me twenty-four years ago. Blessed with health, and cheered by the conviction of duty, I have been enabled to travel at all seasons through Indiana, Missouri, Wisconsin, Iowa, and Minnesota, and partly through Kansas and Nebraska. . . . If any one, perhaps I can realize the immense field of labor and final triumph that is before us. Let our Missionary Bishops be increased---let them be multiplied. The West, the mighty West, demands immediate and thorough attention. Thus far, what we have even attempted, has been but as it were, a drop in the ocean. What ought we not to do for Pike's Peak (soon to be organized into a territory) with its one hundred thousand inhabitants? What for New Mexico, Dacotah, Deseret, and those other vast regions, both South and West, into which the hardy emigrant is pressing, and where, I fear, before we act, there will be a million people, and among them a goodly number who once enjoyed all the sacred privileges we now possess.<sup>89</sup>

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87 TSM, op. cit. Vol. XXIV. P. 543.

88 Living Church Annual, 1948.

89 ibid. Pp. 591-592.



CHAPTER V.

CONCLUSION



## CHAPTER V. CONCLUSION

It is not within the scope of this paper to tell of Bishop Kemper's activities as Diocesan of Wisconsin until his death in 1870. That is a story that will have to remain for another time.

There stands out from the official records of Bishop Kemper's work as a Missionary Bishop one rather startling fact. We are accustomed to a standard summarizing of the history of the Episcopal Church in which a description of its inactivity in extending itself after the Revolution is followed by a reference to the great principle adopted at the General Convention of 1835 and it is implied that then everything was all right. This was not the case. The Church failed to carry out its announced intentions, its implied promises to its first Missionary Bishop. If the domestic committee of the Board of Missions had had only \$60,000 a year to spend in Bishop Kemper's time instead of \$30,000 ---if Kemper had had only a few more men---much more would certainly have been accomplished. To be sure, the settlements were advanced in Indiana and Missouri when the Bishop arrived. But in Wisconsin, Iowa, Minnesota, the Church was on the scene with the first white settlers, as soon as anybody else. Lack of men, or of cash to support them, led to the long series of promising openings which were not followed up, or followed up too late. Moreover, few except the Bishop and Breck were able to survey the situation as a whole. Most of the clergy,



driven to concentrate on building up their parishes by the weakness of their support from home, scarcely got beyond their most obvious source for a congregation---the immigrants already Episcopalian---leaving to others the evangelization of the unchurched. No wonder Kemper wrote in 1853, "I have almost thought at times I commanded the forlorn hope".<sup>91</sup>

The wonder is that he accomplished what he did.

There were elements of gentleness, even of sentiment, among the attractive features of the Bishop's character. After studying this period it is rather startling to remember that Kemper was a New Yorker by birth, and that it is Columbia College which hangs his portrait among its distinguished alumni. For the West seems to have inspired in him a genuine affection---especially Wisconsin. His ability to leave those under him freedom to work in their own way, even when their opinion or choice of methods differed from his, is a remarkable quality among organizers. Yet it never left in doubt his firm adherence to the ancient principles of the Church and of the Gospel, or prevented him from insisting, when it seemed necessary to do so, on the rights of his office. But above all, he possessed that calm devotion to duty which is perhaps the most typically Anglican form of Christian character. Never did he ask of others what he did not exemplify himself. A striking incident of 1856 illustrates his character better than a long eulogy could do it. Civil disturbances made traveling in Kansas unsafe. A missionary on his way there was therefore directed to wait in Wisconsin---until the Bishop

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91 TSM, op. cit. Vol. XVIII. P. 483.





returned from his preliminary visit to the territory.

His own words just before leaving on his career as a Missionary Bishop tell us more than anything the qualities with which God had blessed him.

Neither the danger nor the sacrifices are greater than hundreds are most ready every day to encounter for wealth and honor. I can promise nothing. Yet I know that the work is great and holy, and being of Divine appointment, I look with humble confidence for a blessing upon the labors I shall be enabled, through the gracious influences of the HOLY SPIRIT, to bestow. He who has called me will go with me, and I will go cheerfully.<sup>93</sup>

The following minutes were adopted and ordered to be placed upon the records of the Board of Missions:

He (Kemper) could promise nothing; but in an Episcopate extending over a period of nearly thirty-five years, he accomplished much; more, far more than the most sanguine, at the date of his consecration, could have presumed to anticipate. In the prosecution of his work, he travelled three hundred thousand miles, many thousands of them on horseback, hundreds of them on foot, through snow and mud, under cold and burning skies, exposed to all vicissitudes of weather. So vast was his field, and so constantly was he in motion to visit even the most important places, that, for the first twelve years of His Episcopate, he could hardly be said to have had a home. He claimed but one day in the year for himself. Christmas Day he always tried to spend with his family. In March, 1867, his son wrote: "Until within a few years we used to estimate that he was never at home more than an average of one month in the twelve." About the same date the Bishop wrote to a friend: "My duties have never been irksome. I have never left home with reluctance. I have never felt that I have been making sacrifices." Bishop Kemper lived to see seven Dioceses formed. . . . Within the limits, mainly, he consecrated nearly one hundred churches, ordained more than two hundred Priests and Deacons and confirmed not far from ten thousand persons.

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92 Ibid. Vol. XXI. Pp. 343-344.

93 ibid. Vol. XXXV. P. 394.



The name of Bishop Kemper and the record of his labors will occupy a conspicuous place in the history of our American branch of the Church of Christ. His memory will be long and lovingly cherished by thousands who have known him personally, and have enjoyed the pleasures and benefits of his sacred ministrations. Full of years ---full of honors---full of labors---having faithfully served God in his generation, finished his course and kept the Faith, he has been gathered unto his fathers, and henceforth there is laid up for him a crown of righteousness.

For such a life of devotion to sacred duties, the record and memory of which are a precious legacy to the Church, the Committee would express their lively gratitude to God, and their earnest hope that an example, so worthy and beautiful, will have many imitators among those whom He calls to positions of honor and responsibility.<sup>94</sup>

Immediately one can see the secret of Bishop Kemper's success. It was embodied in his missionary spirit. He had an unwavering faith that his Master had sent him. He loved men who sin and suffer. He hungered for souls. He took no chances in failure. He made no provision for retreat. Others believed in him because he believed himself. In the darkest hour he worked bravely on. He knew that if he laid the corner stone in faith, God, would find some one to put on the top-stone, and so he worked and waited on God.

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94 Ibid. Pp. 394-395.



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